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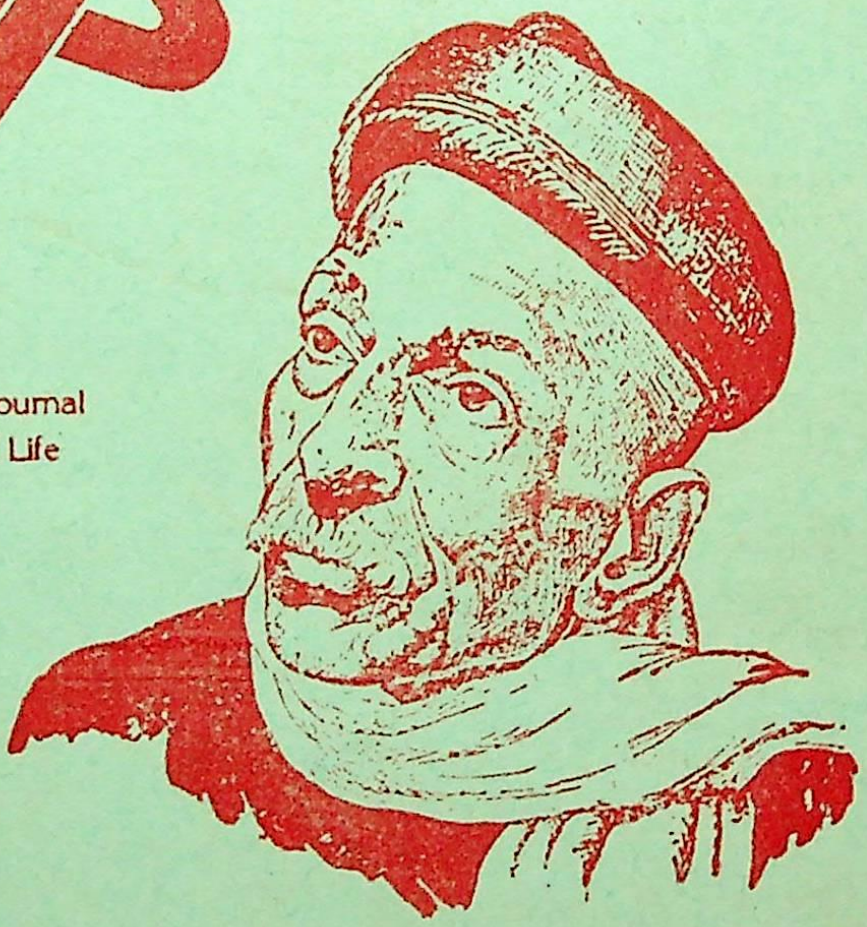
PATHWAY TO GOD

आत्मा वा अरे द्रष्टव्यः



A Quarterly Journal
of Spiritual Life

ACADEMY OF COMPARATIVE PHILOSOPHY AND RELIGION, BELGAUM

PATHWAY TO GOD

(A Quarterly Journal of Spiritual Life)

"One God, One World, One Humanity"

PRAYER

भाषावेषवपुःक्रियागुणकृतानाश्रित्य भेदान् गतं
भावावेशवशादनेकरसतां त्रैलोक्ययात्रामयम् ।
नृत्त निष्प्रतिबद्धबोधमहिमा यः प्रेक्षकश्च स्वयं
स व्याप्तावनिभाजनं दिशतु वो दिव्यः कपाली यशः ॥

May that divine Skull-bearer (Śiva),
Of unfettered omniscience
Himself a spectator and who dances
Siezed of emotions and portraying sentiments
Comprising the course of the three worlds
By speech and dress, by action and feelings,
Grant thee glory that fills the bowl of Universe.

PATHWAY TO GOD

(A Quarterly Journal of Spiritual Life)
"One God One World, One Humanity"

Editor : **Prof. B. R. Modak,** *M.A., Ph D.*

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Editorial

JIVANMUKTI – VIVEKA

Mukti (liberation) is the highest goal of human life. It is a state which can be attained even when a man is living. This is what Vidyāraṇya points out in his great work Jivanmuktiviveka.

This book is divided into five chapters. In the first chapter two stages of development namely **vividisa-samnyasa** and **vidvat-samnyasa** are described. A common man thinks that he is the doer and enjoyer (**kartrtva-bhoktrtva**). This leads to pleasure and pain (**sukha-duhkha**), which are conditions of mind that causes bondage. The removal of this cause brings about the liberation. The qualities of a Jivanmukta are similar to those of Sthitaprajna Bhakta and Triguṇātita as described in the Bhagavadgitā.

The second chapter is called **Vasana ksaya prakarana**. It is pointed out that Tattva-jnāna, Manonāśa and Vāsanākṣaya together lead to Jivanmukti. Vāsanās are impressions in the mind that lead to anger etc These are to be annihilated by developing mind-control (**santi**) and sense-control (**danti**). Tattva-jnāna is obtained through listening to scriptures (**sravana**) etc. The Bhagavadgitā calls virtues like 'lack of pride' as jnana, because they are the means of knowledge (**jnana-sadhana**),

The third chapter is called **manonasa-prakarana.** Mind is described as the root of the tree of life. The means for conquering one's own mind are 1) obtaining the spiritual knowledge 2) company of good people and 3) giving up the vasanas. Vasanas can be checked by the practice of Yoga. The flow of a river moving fast can be checked by building a damn across it, and the water can be diverted into a channel towards the farm. Similarly the flow of

mind towards objects of pleasure can be checked by **vairagya** (detachment) and it can be directed towards Atman.

The fourth chapter is called **svarupa-siddhi-prayojana-prakarana.** It points out that the five uses of Jivanmukti are— 1) Jnana-raksa (protection of knowledge) 2) Tapas (Penance) 3) Visamvadâbhava (absence of conflict) 4) Duhkha-nasa (destruction of suffering) and 5) Sukhavirbhava (manifestation of happiness.)

The fifth chapter deals with **vidvat-samnyasa,** As the senses and mind of a Samnyasi are in his control, there is no obstruction in his Nirvikalpa Samadhi. His object is accomplished as he realises— "I am the Brahman that is full of **anaada** and **bodha** "

Shri Gurudeo Dr R. D. Ranade

Born :

Jamkhandi
3-7-1886

Samadhi :

Nimbal
6-6-1957

AN ACTIVE LIFE AND GOD-REALIZATION

SWAMI MUKHYANANDAJI

1. Introduction

God-realization is held up as the goal of life by the great saints and sages, prophets and incarnations, all over the world from ancient times But it is also seen that most of them generally withdrew from an active life in society and concentrated their mind and efforts in seclusion to realize God, or the Supreme Reality. Their teachings too are to renounce all social life and activities, for attaining God-realization. On the other hand some of those religious prophets who stressed on an active life in society did not think in terms of God-realization but of attaining heaven and avoiding hell after death by submission to the will of a Personal God as conceived by them.

However. the present age, dominated by the tremendous advance of scientific knowledge and technological explosion with a materialistic outlook, is characterized by intense activity with a fast tempo of life in the outside world with all its complexities, competitions, and conflicts. The mind is externalized and man is lost in a maze of bewildering multiplicities of the world and vastness of space and time. He is caught up in restless activities and groping movement. Man is, as it were, cut off from his moorings and set adrift on the sea of life, and one begins to doubt seriously If God-realization is compatible at all with such a hectic life with demanding circumstances crowding round him. Of course, the problem can be discussed only in relation to those who believe in God and God-realization and see if there is any

reasonable solution. We cannot enter here into the matter of convincing each and all that God is a reality, the ultimate source of the whole universe with all its beings, and God-realization is the highest goal of life. Man with his egoistic psycho-somatic individualism is, as it were, self-alienated from his own true being in God, the Universal Reality.

2 Activity Vis-a-Vis God-Realization

Different great religious teachers have presented their own methods of attunement with God according to their understanding as well as the necessities of the times, the prevailing psycho-social environment, and the nature of the spiritual aspirants. But we have to consider here if an active social life, which is the necessity of the present age, is ipso facto contradictory to or incompatible with God-realization. Why should activity in itself be contrary to God realization ? Does God hate or disapprove activity ? If it were so, He would not have given rise to the universe and the propensity and power to act in different ways to human beings at all. In fact, this whole universe depends on constant activity and the functioning of the universe would be impossible without natural activity. According to Indian spiritual thought, this world itself is designated as Karma-bhūmi, the field of activity for mankind, and the powers of Knowledge Will-Action (Jnāna-Ichchhā-Kriyā Shakti) are the very characteristics of God (Ishvara) and His creation, and souls (Jivas) in different measures.

Generally, in this respect, the difficulty arises because of improper or wrong understanding of the concepts of God and God-realization, and the wrong motivation of activity. We may, however, be sure of one thing, that a mere lazy life is neither the means of God-realization, nor even conducive to worldly prosperity. As the saying goes, "Indolence is the great internal enemy of man residing

within his body, and there is no friend equal unto industriousness "[1] Sri Krishna also says in the Gita, exhorting Arjuna to be up and doing, "Do thou perform obligatory duty; for action is superior to inaction; even the eking out of your livelihood will be impossible without activity" (III. 8). Indolence and activity are opposed to each other, but not knowledge or devotion and activity, whether it be secular knowledge or knowledge of the Divine. It is ignorant and selfish activity which is contrary to true knowledge and devotion. Knowledge is opposed to ignorance and not to activity, rather one can do one's activities in the best manner with perfect knowledge. Hence, if we conduct our activities in the light of true knowledge, why should it be opposed to the knowledge or realization of God ?

When Acharya Shankara says that Karma and Jnāna (Knowledge of Self or Atman) are oppoaed to each other like light and darkness, it is the selfish Karma based on ignorance of one's real nature as Atman and claiming agency and results for oneself as a person that is meant. It is the ignorance part of Karma that is opposed to Jnāna and not the Karma per se. Shri Shankara has repeatedly declared that Karma done in a dedicated spirit leads to the purification of mind (chitta - shuddhi), steadfastness in Self knowledge (Jnāna-nishthā) and becomes a means of Self-realization or God-realization The Bible also says, "Blessed are the pure in heart, for they shall see God." Who indeed was a greater worker than Shri Shankara for the good of humanity ?

Bhagavan Sri Krishna, the incarnate Divine, Himself says in the Gītā (III. 22-23), " I have no duty whatever, O Arjuna, in the three worlds; and there is nothing that I lack and have to gain. Yet I am constantly engaged in action..... for always people will follow in my wake."

We must make a clear distinction between life in the world and worldly life. A selfish, aggrandizing worldly life is certainly opposed to God-realization, but not a life in which one conducts one's activities in a spirit of dedication to the Lord and as a service unto humanity (loka-samgraha). The Gītā (III. 20) points out that Janaka and others reached perfection (Sam-siddhi) through work itself and exhorts one to do one's work as loka-samgraha (Lokasamgraham eva api sampashyan kartum arhasi). The point is, if one is intent on God-realization, one must not make the body and its cravings the centre of one's activities but look after it properly like a very useful and valuable instrument, and use it in the service of the Divine in and through other embodied beings, members of the family and society and other creatures. In the Bhāgavata (III. 29. 27) the Lord says: "I who have made My abode in all beings must, therefore, be served in and throngh all beings, with gifts made with honour and in a spirit of worship and love, looking on them as non-different from Me." At another place, the Bhāgavata declares, "Herein lies the fulfilment of life for embodied beings that they should engage themselves constantly in working for the good of all other living beings through one's wealth, speech, intellect, and other activities of life "[2]

For orienting our activities in the right manner and direction, a true conception of man, God, and the Universe is essential. Man is primarily the divine Self living in the body, and the universe too is pervaded by the Divine through and through (otaprota). The Isha Upanishad (1-2, 7-8), therefore, instructs man, "Whatever the least that moves in this world is pervaded by Ishvara (God). Hence, seeing God in everyone, give up all greed for the wealth of others and be content to live by honest work removing all selfishness from the mind. Thus thou shalt desire to live a hundred years always doing beneficent work

with the above attitude, and thou shalt not be tainted by the evil results of work. In due course you will realize all beings in yourself and yourself in all beings; and thus you will go beyond all delusion and sorrow ".[3]

What is to be given up, therefore, is not work, but greed and selfishness in the light of true Self knowledge. In fact, the Manu-smriti (VI. 82) declares that none bereft of Self-knowledge can really attain the beneficent result of works (Na hi anadhyātmavit kashchit kriyā-phalam upāshnute).

3 Spiritual Activity and Environment

One may protest that the environment in modern times has completely changed. How can all these ideas be put into practice in these days of hectic life of stress and strain? But, in fact, the bigger the material structure, the deeper and more firm must be the spiritual foundations. The need for spiritually oriented life and realization of the all-pervading Divine Spirit or God is all the more necessary in these days to achieve steadiness of life, integration of personality, and peace and happiness of mind. After his historic visit to the West, imbued with a perceptive understanding of Western life and mind, Swami Vivekananda declared in his lectures in India, in 1897, "Europe is restless, does not know where to turn .....The whole of Western civilization will crumble to pieces in the next fifty years if there is no spiritual foundation .... Slowly they are finding out that what they want is spirituality to preserve them as nations. They are waiting for it, they are eager for it .... The whole of the Western world is on a volcano which may burst tomorrow, go to pieces tomorrow. They have searched every corner of the world and have found no respite. They have drunk deep of the cup of pleasure and found it vanity. Now is the time to work so that India's spiritual ideas may penetrate deep into the West."[4]

We must not forget that whatever the changes in the outer environment, in spiritual life and God-realization, we have to tackle the inner environment wherein lie all the obstacles to the peace and happiness of oneself and the world. The inner environment has always been the same in all times, and it is the imbalance in the inner environment that leads to the imbalance and conflict in the external wolrd. It is the inner enemies of man which work havoc in the outer world. The inner enemies, the products of our unregenerate nature, are, lust, anger, greed, delusion, pride, and jealousy (Kāma-krodha-lobha-moha-mada-mātsarya), which are nourished by our egoistic individualism. It is only through the knowledge of one's higher Divine Self (Atman) or God-realization, the perception of the underlying spiritual unity of all things of all existence, that one can overcome these and attain peace and happiness individually and collectively, and not through the mere manipulation of external environment (Cf. Isha Upanishad, verses 6--7).

4. Scope of Activity

An active life is not inconsistent with God-realization, either as a means to it or as a result of it, is clearly shown by the Gita. There have been two traditions in spiritual life—the one of withdrawal into oneself to realize the trans-personal Self or Reality within, and the other of manifesting in life the Divinty within by controlling nature internal and external. The yogic system of Patanjali and the Jaina and Bauddha traditions have been mostly of this former type, and that is what has given the impression that an active life is incompatible with God or Self-realization The active tradition has been represented by the Vedas, Janaka, Sri Rāma, Sri Krishna.

Sri Shankarāchārya, Samarth Ramadas in days of yore, and Swami Vivekananda and Mahatma Gandhi in our own days, who saw the totality of Reality (Sarvam khalu idam Brahma) —all this manifested universe is nothing but Brahman. Shri Shankara, in the introduction to his commentary on the Gita says: "The Vedic Dharma is two-fold—of the nature of advancement into the world of action (Pravritti-lakshana) and withdrawal or turning round into the world of Spirit (Nivritti-lakshana), both of which are the necessary means and counterparts to the maintenance of the world (Jagatah sthiti-kāraṇam), leading directly to the attainment of secular welfare and attainments (abhyudaya) and the highest spiritual good — the summun bonum — (nihshreyasa) of all living beings (Prāninām sākshāt abhyudaya-nihshreyasa hetuh).

However, we must never forget that activity is a way of life and not the goal of life. Activity is a means and God or Self-realization is the goal, where activity finds its fulfilment "All work ends or finds its fulfilment in knowledge". Says the Gita – Sarvam karma akhilam Jnāne pari samāpyate (IV. 33). Then activity may drop of itself or continue for the good of the world (Cf. Gītā, III. 17) A man of realization becomes a blessing to humanity by his very presence. He is a living witness to the reality of the Eternal Divine and is Free while living (Jivan–mukta).

The universe is an ever-changing product without beginning and end; as such it cannot be the ultimate Reality or goal of life where one can abide free from restlessness in peace and bliss. Life of man on this earth too is temporary and fleeting, and everyone has to depart casting off the body sooner or later. God-realization is the goal of man because Divinity is our true eternal nature, immortal beyond birth and death, and the abode of peace and bliss, while our temporal association with the body is afflicted with limitations and the pairs of opposites

(dvandva-s) such as pleasure and pain, life and death, health and disease, beauty and ugliness, youth and old age, etc. We must also not foget that in trying to do good to the world to perfect it with our activities done in the proper spirit, we perfect ourselves just as a person in trying to paint a beautiful picture, himself becomes a great artist. It is primarily we who stand in need of perfection and not the world, which is only an external reflection of ourselves. Hence all our activities must be performed in such a manner that they will lead to God-realization or Self--realization, which mean ultimately the same thing as God is the higher Self in all Sri Krishna says in the Gita, : "I am the Atman residing in the Heart of all beings" (X. 20) "Know Me as the Experiencer (Kshetrajna) in all beings and entities which are the fields of knowledge (Kshetra-s)" (XIII 2) : "The Lord (Ishvara), O Arjuna, dwells in the hearts of all beings." (XVIII. 61).

The Upanishads again and again declare that God is the Infinite Spiritual Reality—which is of the nature of Pure Existence Conecious-Bliss — Ananta-Sat-Chit-Ānanda Brahman,[6] and it is in the Heart of all beings as the ever--present intimate inner Self or Atman.[7] The whole universe too is nothing but a manifestation of the all--pervading Supreme Brahman(Brahma eva idam vishvamidam varishtam, Mundaka Upanishad, II 2. 11). As such it is not necessary to go anywhere in search of God, who is equidistant to all everywhere i e. He is the nearest of the near as our very inmost Self. We have to look within and order our external life in terms of our own inner higher nature Every type of activity we are engaged in can be transformed into a means of God--realization or manifestation of our Divinity within if we do it in a spirit of dedication and worship. Says the Gita (XVIII. 46) : "From whence is the evolution of the universe and its beings, by whom all this

universe is pervaded, worshipping Him with one's own duty, a man attains perfection." It does not put any restriction on the type of work one should perform nor does it stipulate that a person professing a particular religion alone will attain Perfection, but Man as such. Its message is universal to mankind as a whole irrespective of time or place.

The Gita, which emerged in the midst of life's intense activity, is a perennial guide for us to live in God and conduct our activities of life with poise and equanimity whatever be the circumstances of life and environment. Gandhiji, who was intesely active in public life, always relied on the Gita for guidence.

What is God realisation or attaining Perfection according to the Gita? Is it a vision of some divine form and going to a heavenly place after death? The vision of a divine form may be there if one's inclination and sādhanā is in that direction or as in the Vishvarupadarshana (the vision of the Universal Form) by Arjuna, it may be conferred on a sadhaka. It is not that the Infinite Divine which manifests all the universe and its beings with names and forms cannot appear in a particular Divine Form meditated upon by the devotee. Water though formless can take the form of any container when poured into it. Several great saints had visions of Divine Forms and Sri Ramakrishna in our own times had several vivid visions of Divine Forms. But the genuineness of a divine vision is attested only if it transforms the life and character of the person. He sees the same God in all and his mind is broadened to include all beings in its love. He develops an equanimous attitude under all circumstances. If even after the divine vision a person remains subject to attachment and aversions (Rāga-dvesha), it cannot be a genuine divine vision, but only an image conjured up by his heated imagination. In fact, without being established in spiritual virtues and the tranquility of the mind, the divine or the

manifestation of the Divinity within will not be possible at all (Katha Upanishad : 1 2.24).[8] According to the Gita, the perfection of character, the acquirement of poise and equanimity in the midst of all the dualities(dvandva-s)of life, and working steadily without attachment, and facing all the painful circumstances unmoved (Yasmin sthito na duhkhena gurunāpi vichalyate VI-22) is the characteristic of a man of realization. It declares (II-15), "That calm and steady man who is the same in pain and pleasure, whom these cannot disturb, alone is able, O Arjuna, to attain to immortality.',

The Gita (II—48) advocates working with detachment in the external world with equanimity, attaining the mind inwardly on one's higher nature, the divine Seif, in a spirit of Yoga (Yogasthah Kuru Karmani .....), unmoved by success or failure for sameness of mind under all circumstances is Yoga (samatvam yoga uchyate). And working in such a way in a spirit of Yoga, without selfish attachment to results, one is not tainted by activity and its outward success or failure. He rests in the Self or God, even though his body and mind are intensely engaged in outward activity. He is not upset or perturbed and performs all his activities with great efficiency. The Gita (II. 50) says Yoga is dexterity in action (Yogah Karmasu Kaushalam). This dexterity in action relates both to its external and internal aspects—externally the action is efficient adopting every care as to the means and internally he remains calm resting in the Self untainted by the effects of the activities, since he is not attached to the results, which are dependent on factors not in his control (XVIII. 14). In verses II. 64-65, it points out that a person who works steadily, moving amidst all the objects of senses with a controlled mind and self-possession, free from attachments and aversions,attains peace and goes beyond all sorrow and his mind gets attuned to the Reality soon.

6. Characteristics of Realization

When we go through the Gita, we find that the realized persons, whether it be through Karma Yoga (the **Sthita-prajna** in Chapter II): or Bhakti Yoga (the Supreme Bhakta in Chapter XII); or Jñana Yoga (Jnāni in Chapter XIII) ; or Gunatita in Chapter XIV. etc., are practically the same-equanimity, sameness of vision towards all beings, unaffectedness by the pairs of opposites, freedom from ego and I and mine, and love towards all beings and doing good to them (Sarvabhuta hite ratāh). A divine character is the sign of God-realization. In his commentary on the Gita,at the end of the second chapter, referring to the characteristics of a st hitaprajna, Shri Shankara says that"In spiritual science, everywhere, whatever are the characteristics of a man of realization, the same are the means (Sādhanā) for the attainment of the state of realization, for such characteristics are possible of attainment through effort (Yatna sādhyatvat).

God-realisation is not filling in something from outside, or envisioning a Divine Being that is somewhere outside, but the manifestation of Divinity within oneself. Swami Vivekananda declared that "Religion is the manifestation of Divinity already in man.", and "Education is manifestastation of Perfection already in man." His famous definition of Religion in his Raja Yoga is worth-noting. "Each soul is potentially divine. The goal is to manifest the Divinity within by controlling nature, external and internal. Do this either by work, or worship, or psychic control or phylosophy-by one, or more, or all of these— and be free. This is the whole of religion. Doctrines, or dogmas, or rituals, or books, or temples, or forms, are but secondary details."

FREEDOM (MUKTI) is the goal of life and one must become as free as the God within, free from the

thraldom to the egoistic personality, free from the internal enemies to God-realization. The Gita (V. 23) says:

"He who can withstand here and now, before the fall of the body, the impetuous impulses arising from lust and anger, he is steadfast in Yoga, and he is a happy person."

7. Dharma, Means to Moksha

Dharma is that which holds together an individual. society, and the universe, from the root dhri, to uphold. It is a very comprehensive word and has numerous facets in different contexts. Dharma, as applied to mankind, is defined in the Vaisheshika Sutras as "Yato abhyudaya nihshreyasasiddhih sa dharmah"– That by means of which both abhyudaya (social attainments and prosperity) and Nihshreyasa (the summum bonum,Spiritual fulfilment) are accomplished that is Dharma. The four ends or aspirations of Man (Purushārtha-s) comprise the Abhyudaya (Dharma Virtue; Artha-Wealth, and Kāma–desires); and Nihshreyasa (Moksha or Mukti-Spiritual Freedom). Man as a person, can legitimately work for the fulfilment of Artha and Kāma in the persuit of life in the world, but based on Dharma in the social context, i.e. virtue and law and order, conceding to all the same right. It is Dharma which maintains society and regulates its smooth working helping all to fulfil their aspirations– secular and spiritual. Moksha or Mukti (Spiritual Freedom) is the highest end of man. It is trans-social and envisages the freedom from the imprisonment in a personality through embodiment, for man is primarily a spark of the divine Spirit functioning and manifesting in and through the psycho–somatic personality.

Dharma also regulates one's duties in the family and society at the different stages of life and according to one's abilities and aptitudes, but orienting all towards the purushārtha of Moksha through Self-realization or God-realization.

A life led in terms of Dharma gives rise to discrimination, dispassion and self-control and makes the mind fit for the attainment of Moksha.

8. Active Life

What is an active life ? Is it merely wordly pursuits ? If an active life means merely pursuit of Artha and Kāma or wordly desires and attainments neglecting Dharma. doing on the perishable psycho-somatic personlity, then certainly such a persuit is incompatible with God-realization But if these are persued selflessly in fulfilment of duties to family and society and for the good of all, as a responsible and grateful member of society and humanity, then certainly they become steps leading to God-realization. We find men of realization did tremendous work for the good of mankind Hence activity in itself cannot be incompatible with God-realization.

Activities are of different sorts. He who works at the foundations, knowing the secret of work, does more work and brings about greater beneficent results than a man engaged in mere selfish work It is the selfish activity which is an obstacle to God-realization. It binds one to the world with its joys and sorrows. The Gita (II. 49) says 'Work (with selfish desire) is verily far inferior to that performed with the mind fixed in the higher Self and undisturbed by the thoughts of results (Buddhi,yoga). O Arjuna, seek refuge in this evenness of mind. Wretched are they who act for selfish results." It also points out that merely self-centred activity leads to bondage and not the activity done without attachment in fulfilment of duties to family and society in a spirit of self-sacrifice and service (Yajnārthāt karmano anyatra lokoyam karmabandhanah) and advocates the performing of all activities diligently free from attachment(Muktasangah samāchara)(III 9). The nature of activity is known by its results whether it leads to inner bondage

and sorrow, or to a sense of freedom and fulfilment (Kritārthā or kritakrityata). One must do self-examination of one's motives of work. Activity combined with wisdom and self-knowledge not only leads to freedom but ensures great results as well in the social context, See how Sri Krishna worked intensely, and how Hanuman worked like a giant and earned the epithet Mahavira. Hanuman was a great Bhakta. but at the same time did tremendous activity in a spirit of dedicated service. His Bhakti was not mere emotion, but full of Shakti (Power). Hence the Gita declares at the end that where the spirit of Yoga is combined with tremendous activity there every prosperity, success, advancement, and good follows (XVIII. 78).

The Vedic scriptures have advocated tremendous aetivity based on Dharma, and they ask every one to be up and doing (Charaiveti) and point out that one's fortune, secular or spiritual, sleeps, sits, or walks, and moves on according to one's own personal effort. The Taittiriya Upanishad exhorts : "Satyam vada, (speak the truth): Dharmam chara (follow Dharma) : Svadhyāyat mā Pramadah (do not be negligent of higher study) : Kushalat na pramaditavyam (one must not be negligent of one's welfare) : Bhutyai na pramaditvyam (one must not be negligent of prosperity) : Mātridevo bhava, Pitridevo bhava (let the mother and father be like gods unto you) etc. as a basis for Spiritual realization laid down in its second and third chapters. The Katha Upanishad asks every one to "Arise, Awake and stop not till you realize the Truth with the help of the Great Ones for the path is an extremely difficult one " (I. 3. 14)

A significant verse in religious lore declares : "Those who have turned away from their work and duties and merely do lip service uttering 'Krishna, Krishna' (Pretending great devotion), such deluded ones are in truth averse to

the Lord, for the Lord Himself incarnated (as Sri Krishna) to establish Dharma". Another verse says "In some way or other to bring joy to some living being or other is indeed the worship of God."[9]

Swami Vivekananda, a person of supreme realization and a great seer, wrote to Sister Nivedita : "My idea indeed can be put into a few words and that is; to preach unto mankind their divinity, and how to make it manifest in every movement of life," (Lectures, 7th June 1896). Let us conclude with this famous summing up of Vivekananda's life's messsage to Mankind by Sister Nivedita in her Introduction .Vol. I) to his Comlete Works :

"It is this which adds its crowning significance to our Master's life, for here he becomes the meeting point, not only of East and West, but also of past and future. If the MANY AND THE ONE be indeed the same Reality, then it is not all modes of worship alone, but equally all modes of work, all modes of struggle, all modes of creation, which are paths of realization. No distinction, henceforth between sacred and secular. To labour is to pray. To conquer is to renounce. Life, itself is religion. To have and to hold is as stern a trust as to quit and to avoid "

"This is realization which makes Vivekananda the great preacher of Karma not as divorced from, but as expressing Jnana and Bhakti. To him, the worship, the study, the farmyard, and the field are as true and fit scenes for the meeting of God with man as the cell of the monk or the door of the temple. To him there is no difference between service of man and worship of God, between manliness and faith. between true and spirituality."

Foot notes

1. Ālasyam hi manushyānām sharīrastho mahāripuh : nāsti udyama samo bandhuh.

1. (a) Atha mām sarva-bhuteshu bhūtātmanam kritālayam :
Arhayed dāna-mānabhyām maitrya abhinnena chakshushā.
b.) Etāvat janma-saphalyam dehinam iha dehishu :
Prānaih arthaih vāchā shreya eva ācharet sadā.

2. Complete Works of Swami Vivekananda Vol. III. pp. 158-59, 277.

3. Yastu sarvāni bhūtani ātmani eva anupashyati :
Sarva-bhūteshu cha ātmānam tato na vijugupsate.
Yasmin sarvāni bhūtani ātmaiva abhūt vijānatah :
Tatra ko mohah kah shokah ekatvam anupashyatah.

5. Satya-vratam satya-param tri-satyam
Satyasya yonim nihitam cha satye :
Satyasya satyam rita-satya-netram.
Satyātmakam tvām sharanam prapannāh

6 Satyam jnānam Anantam Brahma,
Yo veda nihitam guhāyām parame-vyoman
(Taittiriya Up. II. 1.)
Vijnānam Ānandam Brahma— (Brihadāranyaka Up, III. 9.28)
Ānanda-rūpam yad vibhāti- (Mundaka Up. II 2.7.)

7. Yat sākshāt aparokshāt brahma ya ātmā sarvāntarah
(Bṛhadāranyaka Up, III. 4. 1)

8. Na-avirato dushcharitāt na-ashānto na-asamāhitah :
Na-ashānta-mānaso vāpi prajnānena enamāpnuyāat.

9. a) Sva-dharma-karma vimukhāh krishna krishneti vādinah
Te harer dveshino mūdhah dharmārtham janma yat hareh,
b) Yena-prakārena yasya kasyāpi dehinah
Samtosham janayet prajnah tadeva ishvara pūjanam.

A NEW APPROACH TO MYSTICISM

Shri K. K. Adkar

Mysticism implies a silent enjoyment of God. It is in this sense that the Mystical experience has been regarded as ineffable. It is not without reason that Plato in his 7th Epistle says "There is no writing of mine on this subject nor ever shall be. It is not capable of exprassion like other branches of study. If I thought these things could be adequately written down and stated to the world, what finer occupatin could I have had in life than to write what would be of great service to mankind." If this was the cause with the person Plato, then surely I am not competent to say even a word about mysticism. My venture in this regard may therefore be looked upon as a food for thought for still a wider and deeper study of the subject, with the synthesis of science, philosophy and Religion, by the intell.gentsia; so that their considerd views on the subject, may prove to be of real service to the mankind.

1.1 Dr. Gurudeo Ranade, in his preface to the History of Indian Philosophy Volume Seven, says that "Mysticism denotes that attitude of mind which involves a direct, immediate, first hand intuitive apprehension of God." Dr. Gurudeo Ranade, was not only a Philosopher of the highest order but was also a Saint, a Prophet and Seer too. Hence his words are words arising out of his blissful experience which he had actually enjoyed, and thus contain the very essence of truth. I feel, I shall be doing a great service to the mankind, in case, I succeed in carrying this truth to the entire humanity to share the blissful joys of intuitive apprehension of God. To have a proper apprehension of God, it is essential that we must develop that state of mind which Dr. Gurudeo Ranade had tried to describe.

That state of mind is one which is essentially pure, calm and serene. It is only when we reach that state of mind, intuitive apprehension of God is possible. It would be interesting to note that the apprehension of God comes out of intuition and not out ef reasoning based on Science. As infinity is the nature of God, the knowledge of science which is earth-bound is limited in its scope, and is thus unable to probe into the realm of Reatity, which is infinite All the same, science which is based on the strong foundation of moral ethics, forms the platform from which intuition takes its flight into the realm of Reality (God). However strong the structure of advanced science may be, it is bound to collapse, jf it is not based on the foundation of moral ethics as the various discoveries which are void of moral ethics would lead to mutual destruction alone. Hence, we must look for science based on moral ethics which would pave the pathway to God-realisation

2, Science on the threshold of Unfoding the Mystic Creationof the Universe.

It has been claimed by Dr. Fritjof Capra, an eminent physist in his book entitled " The New Vision of Reality " published by Bharatiya Vidya Bhavan, Bombay, that the experimental investigation of atoms has given a sensational and totally unexpected result. The atoms far from being solid particles as they were believed to be since antiquity have turned out to be consisting of vast regions of empty space in which extremely small paticles— the electrons— moved around nucleus. According to Quantom theory, it was noticed that even atomic particles were nothing like solid objects of classical physics. It is revealed by further research that at the sub-atomic level,matter does not exist with certainity in definite places but rather shows tendencies to exist. At the atomic level the solid material of classical physics, dissolves into wave-like patterns of probability. For a Physicist, a sub-atomic particle is not

a thing but an inter-connection between things and these things are in turn inter-connected between other things and so on. Atomic physics thus reveals a basic oneness of the universe.

2.1 Another important discovery of physics, is that space is not three dimensional and time is not a separate entity. It forms a four dimensional–continuum called "space time." In such a frame work, the particles have to be understood dynamically as forms in space and time The space aspect makes them appear as objects with a certain mass, and their time aspect as processes involving equivalent energy.

2.2 The recent disovery of Atomic theory would seem to lend support to the doctrine of "Sphota" relating to the creation of the universe. Dr. Gurudeo Ranade has complimented Pāṇini, who alone held that the śabda, which he identified with the sphota (explosion), was primal energy of the world.

2.3 By extending the concept of modern scientific theories to the human beings, we come to the conclusion that we are inseparable parts of cosmos in which we are embeded and hence our goal should be to shed all ego sensations completely and in mystical experience merge with the totality of cosmos. Such a state has been rightly described by the Tibetan Budhist Lame Govinda in the following words :

"To the enlightened man whose consciousness embraces the universe, the universe becomes his body, while his physical body becomes manifestation of the universal mind, his inner vision an expression of highest reality and his speech an expression of eternal truth and mantric power."

3. Evolution of Mysticism.

With the evolution of science, the mystic creation of the universe has been unfolded taking us very near to the concept of Indian Philosophy regarding the creation of the universe. In my opinion, science has reached that stage from where intuition can now take its flight in the realm of Reality. It would therefore be worthwhile to examine whether a similar evolution has taken place in the field of Mysticism also.

3.1 A comparison of the Upanishadic Mysticism with that of Bhagavad-gita would show a definite trend towards evolution. The Upanishadic Mysticism was the Mysticism of men who lived in cloisters far away from the bustle of humanity The philosophy contained in Bhagawad-gita was aimed at democratisation of the mystical experience for the benefit of the entire humanity. Mysticism could no longer remain to be the private possession of the few as it used to be during the age of Upanishads, but was claimed to be the property of all. For this purpose, moral awakening of the people to the sense of duty as illustrated in Bhagawad-gita is considered most essential as it forms the basis on which the philosophy of "Karma yoga" stands If the duty is performed as enunciated in "Karma yoga", it may not be difficult for the humanity to share the blissful joy of apprehending the Divinity of God in each and every soul of human being. It has been established by recent discoveries in science that we are inseparable parts of cosmos in which we are embeded and it is our moral responsibility to discharge our duty for the betterment and prosperity of the entire humanity. It is to be remembered that all the activities in the universe are guided and controlled by that Great Power called Almighty whom we call God. The God is both personal and impersonal. The experience of God can therefore be had in a personalistic or impersonalistic way. Hence the Mystical experience is transpersonal.

4. "Karma yoga" as the only means to realise God in a democratic way.

Science has proved beyond doubt, that all human beings are inseparable parts of Cosmos in which they are imbeded and each of their activity is guided by the same power, by which the activity of the entire universe is controlled, Out of nothingness (space) the universe has been created by that invisible power called God and each atom therein is inter-connected, thus establishing the imperative need of all the atoms without exception for the proper functioning of the universe as a whole. It is also to be noted that each atom, however small it may be, consists of that Divine Power. It is a matter of deep regret that although our scriptures have proclaimed that each invidiual soul is potentially Divine, it is the Ego self that has mislead us and detracted us from the path of Divinity. With science upholding the doctrines of our glorious philosophy, we now see the dawn of New Era inspiring us to establish the kingdom of God on this very earth, by evicting the Ego-self with roots and branches, which is mainly responsible for the appaling and ghastly plight of the humanity. For this purpose, it is essential to cleanse our mind properly, so that the Divine Power could flow through it ceaselessly. The moment we cleanse our mind, we shall experience the blissful joy of seeing our own Divine self in others and like-wise others too would enjoy similar experience. With this background whatever activities are performed by us shall be motivated by selfless service for the betterment of the humanity as a whole. Once the selfish interest is weeded out, place and blissful joy would pervade every where. It is only in this state of mind, a direct, immediate, first hand Intuitive apprehension of God would be rendered possible. It is to be remembered that purity of mind can be had only by the Grace of Guru, by virtue of performing selfless and devoted service.

5. The Synthesis of Science, Philosophy and Religion would alone serve as a tool for apprehension of God.

In my humble view, science without Philosophy is like a boat, without rudder and Philosophy without science is like a boat without anchor. Science and philosophy are therefore integral part of the boat of life. As regards philosophy and religion, Dr. Gurudeo Ranade says that "philosophy without religion would be empty and religion without philosophy would be blind." Thus Science, philosophy and religion are the integral parts of human life.

5.1 Now is the time O! Brothers and Sisters, to flock together under the Tri-colour Flag that symbolises the synthesis of science, philosophy and religion with a circle in the centre representing the soul of the universe. This is the Flag of the Universal Brotherhood under which we have to march today, regardless of the religion, caste or creed we belong to. Unity in variety being the plan of the universe, as human beings, we are one within the whole universe. Further, we also represent the same Divine Power that controls the activities of the entire universe. With the realization of the Divine self that glows in our heart, the thick layers of illusion would disappear like a mist. By the way, this would also mark the death of the Ego-self which leaves no trace behind it. with the Death of the Ego-self, we are free to discharge our duties selflessly and with pointed devotion to that Greater Self (i.e. God), by whose grace, we are prompted to carry out our duties for the betterment and prosperity of the humanity which is part and parcel of the universe. The duties thus performed bear the stamp of Divinity as they serve the cause of the Divine self only. Blessed by the Grace of Guru, the path of 'Karma-Yoga' stands illumined and thus leads us to the Pathway to God. With the eviction of Ego-self, we shall be gifted with the Divine sight that enables us to Divinity

in each and every soul. We shall also be seeing around us, the rivers of love (Bhakti) flowing merrily with the chief object of merging themselves into the Divine ocean of Greater Self. What a blissful experience we would enjoy when wes ee ourselves merging with the totality of cosmos engaged in endless motion and activity in rhythmic dance ! Surely, a bright future awaits us and it is for the humanity to make it a reality by following the path of 'Karma–Yoga' which is based on the synthesis of Science. Philosophy and Religion.

Effect of God–Vision

Look at my spiritual experience. I have possessed God. Whatever I speak, God fulfils. Whatever I ask, God answers immediately. When I left off this worldly life, God became my servant. It is due to my patience that I have been able to possess God. I shall now throw all my burden upon God. When I feel hungry, I shall ask for food. When I experience cold, I shall ask for clothing. Whatever my mind desires, I shall ask of God at the very moment Sorrow shall never attack our house. The great disc in the hand of God moves round about us, and wards off all evil. I have no care absolution I long for this worldly existence.... I have not seen anything and yet I see everything. I and mine, have been removed from me. I have taken without taking, I have eaten without eating, spoken without speech. Whatever has been hidden, has been brought to light. I never heard and yet all things have stantered into my mind..... I do not belong to anybody. I am not required to be born and to die. I am as I am. There is neither name nor form for me and I am beyond action and innaction.

—Gurudeo Ranade

THE ADVAITA CONCEPTION OF TRUTH (SATYAM)

Dr. R. I. Ingalalli

1. The concept of truth (satyam) is an essential ingradient of the conceptual framework of Advaitic epistemology. Both 'truth' (satyam) and 'knowledge' (jñānam) play the cardinal roles, because the ultimate reality is characterised in terms of truth and knowledge (Satyam, jñānam, anantam brahma).[1] But what is truth? Is there any difference between truth (satyam) and knowledge (jnāna)? In contemporary epistemology knowledge is defined as justified truth (or true belief). This definition is called the classical definition of knowledge. And the roots of this definition are to be traced out in Plato's **Dialogues'**. The definition of knowledge implies truth condition, belief condition and justification condition.[2] For instance if a knowing subject S knows P (a true proposition), then S believes in that P and that P is true and has adequate grounds for believing that P. Thus the truth is a necessary condition but not sufficient condition for knowledge. In other words knowledge necessarily involves truth. But does truth involve knowledge? Of course not, for truth is independent of human knowledge. For example, the truth expressed by the true proposition that 'Gourīśankara' is the tallest peak is true independent of human experience, reason or belief. Consequently belief or disbelief in truth is not going to alter the structure of truths.However if truths are adequately apprehended by mind or reason via beliefs, there is knowledge for knowing subjects Similarly the upanisadic statement 'satyam jñānam..... brahma' seems to imply the distinctions between satyam and jnanam. For clearer understanding it is necessary to analyse the concepts of satyam and jñānam.

2. Etymologically tha term 'Satya' designates an existing entity that is not sublated and the word 'jñāna' stands for the awareness of truth or true cognitions. Śrī Śaṅkara[3] characterises 'Satyam' as that which accords with what is grasped through means of knowledge. Similarly speaking of things as they are, is truth.[4] Śaṅkara implies that truth is the actual state of affair and is capable of being confirmed by human experience; a person having such apprehension is able to communicate his experience of truth to his fellow beings However what is communicated through the instrument of language is correct information regarding knowledge of that truth . Consequently the imperative 'Satyam vada [5] (speak the truth) means "make reliable or trustworthy assertions." Further implications of 'Satyam vada' is that a speaker of truth must be truthful, that is to say that a reliable or trustworthy person alone is capable of communicating the true facts without twisting the information about true states of affairs.

Further "Satyameva Jayate" on Śaṅkara's interpretation entails the fact that truthful man wins and untruthful man is defeated by a truthful one.[6] Credibility or trustworthiness is a moral consideration blended with epistemic factor in 'Speak the truth'. Thus in the sequel the Ṛṣi of the Upaniṣad[7] states ' dharmam cara ' (practice righteousness) Practice of righteousness is a necessary condition for a speaker of truth because unreliable speaker by chance may utter the truth which has no consequence. Since righteousness or virtuous nature of a person qualifies him as speaker of truth (yathārtha)-vaktā); such person alone is able to convey the right sort of information about the truth grasped through a source of knowledga (pramāna) such as perception (pratykṣa) or Śabda (testimony). In the long run the practice of righteousness makes the person morally perfect and spiritually adequate. Moral perfection qualifies the person to grasp the truth intutively or by

means of pramāṇas. Otherwise due to the devlation from the practice of righteousness there will be negligence about truth. Thus the Upaniṣad[8] states there should be no negligence about truth (Satyāt na pramaditavyam). To this effect Śri Śaṅkara thinks that 'inadvertance about truth is tantamount to falsehood '[9] Inadvertance means falsehood. Because of indifference or negligence, truth is not properly grasped. Due to inadvartance what is to be grasped or understood as it is may not be grasped as it is. Consequently misapprehension of a fact due to ignorance distors the correct apprehension of truth.

3 The mahāvākya (cardinal sentence) 'Satyam jñānam anantam brahma– 'Brahman is truth, knowledge and infinite functions as a definition (lakṣaṇa) of Brahman.[10] The component terms satyam, jñanam and anantam are distinguishing characteristics of the substantive Brahman. Accordingly for Śaṅkara 'Satyam' (truth) and 'jñānam' (knowledge) function as adjectives because Brahman, the substantive is qualified by the definiens However the expressions satyam and jñānam stand for the essential or defining properties **(svarupa dharma)** because the concept of Brahman is inconceivable apart from such essential attributes. The mahāvākya implies 'satyam brahma' 'jñānam brahma' and 'anantam brahma' The term satya (truth) designates the actual state of affair or a thing which is not subject to spatial and temporal changes. In other words satyam (truth) implies traikālikābādhitatva (timeless coherence or non-contradictoriness).

4. Śrī Śaṅkara offers an interesting semantic analysis of the expression 'Satyam'. The term 'Satyam' (truth) has the same case ending as other two jñānam and anantam and they stand in apposition i. e. having (syntactic) parallelism with each other. The logical function of these terms is to serve as defining properties of 'Brahman' so that

the entity Brahman under definition can be distinguished or differentiated from other things. Here Śri Śaṅkara is using the principle of individuating the Brahman from non-brahman. The principle of individuation is necessary for specifying an object with referenee to essential characteristics so that the object under consideration can be known or grasped through ewareness. For example in common parlance, a particular thing say a lotus 'L_1' is claimed to be known on the principle of individuation as applied to that lotus 'L_1'. Accordingly the lotus 'L_1' by virtue of its individuating characteristics like 'blue', 'big' and 'sweet smelling', the lotus L_1 is said to be known so that the corresponding knowledge-claim takes the form of the judgement "The lotus L_1 is big, blue and sweet smelling." This kind of empirical model set up for understanding the non-senguous object like Brahman may be considered as inadequate according to an opponent, because there is single Brahman and there do not exist other Brahmans from which it can be distinguished Brahman is unlike a blue lotus 'L_1' that can be marked off from non-blue lotuses. Thus a noun like a lotus (L_1) can be distinguished only when there is the possibility of eliminating some other adjective qualifying some other noun; for instance a white lotus can be distinguished from a red or blue one. And, as a matter of fact an adjective like 'white' is meaningful eventhough there are many nouns (like 'rose' jasmine etc.) which belong to the same class of white objects which in turn are capable of having many other adjectives such as big, sweet smelling etc. But a singular noun like 'Brahman' has no counterpart, as it is unique and non-dual. Thus principle of individuation cannot be applied in the case of Brahman. There is an interesting encounter.[11] Since the adjectives designating essential attributes constitute properties of the concept under consideration and other adjectives designating accidental properties do not serve

as defining properties, Eventhough a certain adjective distinguishes a noun from things of its own kind, a definition demarcates the thing defined from other things. For example the definition of 'ākāśa' as that which provides space uniquely characterises ākāśa.

5. Eventhough the terms 'satyam', 'jñānam' and 'anantam' occur in a certain syntactic order, each of them are related to Brahman independently of others, such as satyam brahma and jñānam brahma. In this context Śri Śaṅkara[12] offers an interesting characterisation of satyam (truth), perhaps in continuation of this earlier characterisation of truth referred to above Following is the characterisation of satyam (truth).

".....a thing is said to be satyam, when it does not change the nature that is ascertained to be its own: and a thing is said to be unreal (asatya) when it changes the nature that is ascertained to be its own."

According to the above characterisation, 'satyam' implies that primarily a thing (or fact) is said to be the bearer of truth values such as satyam: that is to say that a thing is either true or false (but not both) If a thing is characterised as true it cannot be false and vice-versa, To this effect, the text (Chāndogya Upaniṣad XV. in 1-4) says that "A mutable thing (like a pot) exists only in name depending on speech; the earth alone is real "[13] The two cardinal concepts 'truth' and 'existence' are intimately related. Truth means existence and existence implies unchanging characteristics in all the possible world situations (traikālika abādhita). Thus necessary existence is contrasted with contingent existence. A thing such as a pot has contingent existence, because there is discontinuity of it in its absence i. e. before manufacturing it out of clay and again that pot will be devoid of existence in the

state of pradhvamsābhāva (posterior absence) i. e. after breaking the pot. However the clay remains the same as true stuff compared to the fluctuating states of the pot. The fluctuating states of the pot are prior non-existence, existence and posterior non existence. However an analogy that Brahman is like the earth (clay) as unchanging stuff has certain limitations The limitation is that analogy only serves as model of explanation for the true nature of Brahman. However the clay is insentient, whereas Brahman is sentient (cetana) hence further qualification : jñānam brahma.

6. It may be objected[14] :The term satyam (truth) logically negates its contradictory untruth (asatyam) and Brahman (as reality) is not a well-known entity like a lotus. and hence the words in 'satyam, jñānam, anantam, brahma' are vacuous terms like the vacuous words in the sentence " There goes the son of a barren woman having bathed in the water of the mirage, having put a crown of sky-flowers on his head, and carrying a bow made of a hare's horn,"

Śrī Śankar's reply is quite illuminating one. "The sentence under consideration is meant as a definition (lakṣaṇa-vākya) of Brahman. And consequently the definiens 'satya', 'jñāna' and 'ananta' are defining properties of Brahman. And definiens function as differentia having positive import without relating to a non-entity, otherwise terms like satya cease to be meaningful. As a matter of fact the words satyam etc. are quite meaningful and logically distinguish their aubstantive from other substantives possessing opposite qualities. And even the word Brahman has its own individual meaning. Etymologically the word 'Brahman is derived from the root bṛh which means growth or vastness. And the word 'Brahman' refers to the entity Brahman which is beyond space, time and

causation. Thus the word Brahman has positive import. Even in ordinary parlance the word satyam is used with positive import. For example in relation to a pot made of earth, the earth is called real entity. Thus from semantical point of view 'satyam', 'jñānam' 'anantam' and 'Brahma' are meaningful terms as they refer to positive entities."

Śri Śaṇkara makes the distinction between the nature of truth and the criterion or test of the truths. Logically the nature of truth characterised by its unique feature or structure as explicated above is prior to the criteria (tests) of truth. **The principle of non-contradistion (abadha)** has been formulated by Śaṅkara as the criterion of truth.[15] The function of truth is to serve as a practical device for sorting out the correct beliefs (in truths) from false beliefs in the contexts of human experiences Thus a legitimate criterion of truth (or reality) must imply its applicability in human cognitive enterprises along with its capacity to explain away the familiar cases of human errors. For example the straight stick partially immersed in water appears bent. Eventhough its crookedness in water on account of the phenomenon of refraction is as real to the eye as its straightness to the touch. it is only touch that rectifies the false visual judgement. Thus abādha as the criterion of truth implies the coherence aspect of truth as the systematic character or harmonius nature of truth. Human knowledge in its evolutionary process is subject to constant modification and revision. In the domain of human experience, dream states are contradicted by waking experiences which in turn are contradicted by the dawn of 'self-knowledge (ātma-jñāna). Since the top logical priority is attributed to ātma-jñāna or ātmānubhava there is no other cognition or experience that can contradict it (bādhakajñānāntarābhāvāt).[16] Sir Radhakrishnan observes : 'Logical proof arises only in the empirical world where this ultimate one-ness of the observer and the

observed is obscured by the clogging psychological hindrances which are summed up in the word avidyā. Logical proof enables us to break down the obstructing veils and reveals the self-evident character of truth.[17] It may be asked: "if the Brahman is unknown, it cannot at all be desired to be known" (opponent's view in Śaṅkara-bhāṣya of Brama sutra (1.1.1).[18] This objection implies that if there is absence of human cognitive faculties such as reason and the like towards an ultimate reality then such a reality is beyond human comprehension This objection has been effectively encountered by Śaṅkara[18] by saying that the ultimate reality (Ātman) is not altogether unknown and since knowable must be within experience, the ultimate reality is within the reach of human comprehension and hence there is jijñāsā (spiritual inquiry) about the nature of ultimate reality. Śaṅkara being a champion of reason does recognise the importance of reason as a source of the criteria of truth. Reason must be qualified as **sutarka** legitimate reasoning which ought to function within the framework of Śruti. Thus an inquiry into truth (satyam) through the criterionof truth ends up with the actual experience of that Truth.

Notes and References

1. Taittiriya-Upaniṣad, II. 1 1in **Eight Upanishads** (Nol. one) with Śaṇkarācārya,'s commentary, Advaita Ashrama, Calcutta, p. 286.
2 In the present context 'jñāna' is synonymous with pramā (adequate or true cognition) which in turn has the sense of 'knowledge', The structural similarities between prama and knowledge have been investigated thoroughly in **shabda pramana. An Epistemological Analysis** Dr, Rachappa I. Ingalalli, Indian Books Centre, ShaKti Nagar Delhl, pp. 8-58.

4. Muṇḍakopaniṣad–bhāṣya of Śaṅkarācārya III. 1,6 In Gambhirananda Vol. (two) P. 153,

5. Taittirīya-Upaniṣad I. 11. 1.

6. —do—

7. Muṇḍakopaniṣad–bhāṣya of Śaṅkarācārya III. 1. 6. p. 153.

8. Taittirīya Upaniṣad 1. 11. 2. p. 265.

9. Taittirīya Upaniṣad Śāṅkarabhāṣya, I. 11, 2. p. 267.

10. —do— II. 1. 1, p. 290.

11. —do— —do— pp. 290-1.

12. —do— —do— pp. 291.

13, —do— —do—

14. —do— —do— pp. 294-5.

15. a) Indian Philosophy (Vol. II) by S. Radhakrishnan, Blackie & sons Bombay, 1977, p. 501.
b) **An Introduction to Shankara's Theory of Knowledge** by Devaraja, Motilal Banarasidas, New Delhi 1972. p. 130.

16. Brahmasūtra–Śāṅkara-bhāṣya, II. 1. 4.

17. Indian Philosophy (Vol. II) Op.cit. pp. 501-2.

18, Brahmasūtra–Śāṅkara-bhāṣya' I. 1. 1.

Necessity of Initiation

Time and oft have the Upanishads insisted upon the necessity of initiation by a Guru.... Unless one be initiated by a Guru in the path of self-realisation, one cannot attain the goal of mystic life. Unless the spiritual teacher be of a superior calibre, spiritual knowledge would be hard of attainment, and again, unless the initiation comes from a Spiritual Teacher who has realised his identity with the Self, there can be no knowledge of the subtle path which transcends all power of logic and argumentation.... Hence, Arise ! Awake ! and learn from those who are better than ye ! for the path of realisation is as hard to tread as the edge of a razor. Very wisely have the sages called it an inaccessible path.

—Sri Gurudeo Ranade

OUR THREATENED VALUES AND WAY TO RESTORE THEM

Dr. P. Nagaraj Rao

Ours is an age of great advance in scientific theory and technological progress. In the words of the historian Toynbee, "Our age is the largest epoch in human history. We hold the record for subduing nature, and harnessing her powers for human delight. Our encounter with nature is almost complete. We have split the atom, landed on the moom, learnt to fly in the air and swim under the seas. We have exploited nature and plundered the planet almost rendering it barren. Scientific advancement and technological progress have made us feel proud. The gift of science through the marvellous world of gadgetry have reduced human drudgery, increased the span of life and have enabled men to grow two blades of grass where one grew."

"We have learnt to warm the Arctics, cool the Tropics, reshape the continents, water the deserts, produce cheap coal and cotton, revolutionize transport, link the continents and have reduced the entire world to a snug home" in the words of Professor Joad.

The results of scientific discovery have made the world a close union. Commerce is international and currencies are linked. We have succeeded in the words of Gandhi "to make the world one in fact, and what we need is to make it one in truth in the minds and hearts of men." In the words of the Russian writer Maxim Gorki, "we have learnt to fly in the air like birds, and swim in the sea like fishes, but not learnt how to live together on earth."

The encounter of man with Nature will not help us to create a society and build a new social order in the image of

justice, love and charity. Scientific knowledge has created a fourth value threatening the traditional triad Truth, Beauty and Goodness; which are under eclipse. The pleasure theory and the utility concern with its unterminating escalation have badly warped and crassly neglected the ancient conception of values, which in India, is designated by the term Dharma. What is under fire is **Dharma**. The unrepentant scientist, in his pride, has denied the existence of all trans-empirical and super-sensuous value; like God, Morality and social justice. He has confined the limits of knowledge and the horizon of wisdom to the ends of the sense world. "What science cannot discover, mankind cannot know," (Russel).

The Rationalist swears by the knowledge derived from experiment and physical verifiabilty and not the wisdom revealed by God through scriptures, nor spun out of the head of Aristotle. Filled with this arrogance the impenitent scientist discredits and debunks the centrality of our universe. "He is naturally evolved and not supernaturally elected" in the words of Santayana. Thirdly, Freud and Marx have resolved man into material factors as the plaything of the unconscious and the factors of production. The scientific view has systematically sought to prick tho bubble of man's greatness and has tried to reduce him to the status of a physico-chemical organism- 'a few pounds of carbon, a few quarts of water, some lime, a little phosphorous, a pinch of silicon and iron, a handful of mixed salts- all scattered and recombined.' He is made an object by the physicist and an animal,by the Biologist, where constitution is non-different from that of an animal and which has instincts, drives and emotions in common with man All of them are one in declaring that this world is all, and happiness is the goal, and there is nothing beyond the grave. It is foolish to envisage a different ideal for man than those of plants, animals and birds. "The stars shine, the

sun blazes, the creepers grow, the earth spins and all die. There is no point in man imagining a distant goal for man, vexing the soul with impossible longings and making his present life miserable." They ask us to live with sobre sanity, with clear minds and hearts, accepting death as an inevitable fact and denying the existence of anything beyond it.

Scientific Materialism and Biological Naturalism have produced the temper of scepticism and have corroded faith in the traditional values. Inebriated with their success, men deny the existence of God and proclaim His non-existence on the principle of non-verifiability, either through sense-perception or through inference. They say God is emotionally a superfluous category, belief in whom encourages dependence and disables us from facing realities and shouldering responsibilities, slackening self-effort and sapping our energies and making other scapegoats for our faults. Fenelon writes— "There is nothing that men do not prefer to God, a tire-some detail of business, an occupation utterly pernicious to health, the employment of time in ways one does not dare to mention, —anything rather than God."

Men of the Englightenment period swore by reason and believed in 'the educability and perfectibility of man' through reason. George Eliot writes— "Heaven helps, said the old religion; the new one, from the very lack of that faith, teaches us all to help one another."

Rationalism is enthroned as the most potent factor in human life. They declared that reason is infallible and omnipotent, it can discover truth and compel conviction. All men are by nature equal and have the same natural rights to strive after happiness, to self-preservation, to free control and disposal of their person and property. In short,

the rationalist hold the view that if men could be persuaded to be reasonable, the millennium would emerge round the corner.

Recent history has falsified the aspirations of the Rationalist and plunged the world in a quarter of a century in two world wars and a great revolution in Russia. The human being is a complex of dust and divinity, ape and essence. Faust declared— "Two souls, alas, dwell in my breast apart—." Modern man, in spite of his affluence is experiencing an acute crisis. He has discredited values and lost faith in them. In spite of our terrific advances, men in modern cities are experiencing frustration, failure and boredom. They just drift and have no compass to guide their navigation. They have speed, but no direction. They preach love and service, but practise hate and envy. Men are clever. They powerfully set forth their faith in an attractive manner without antogonizing those in the seats of power. Our faith in values is halting, fumbles, falters. It is infirm and our practice belies our profession. We are divided in our self, psychically stricken, emotionally cloven, beset with economic insecurities, and assailed by political doubts. We are just frightened individuals, with no creed to believe and no code to adhere to. In the words of 'Gita' we know not what to do and what not to do. We have no purity, truthfulness, nor a fine code of conduct. We amass wealth, and enjoy pleasures without any scruples; in utter disregard of social concern and propriety. We feel proud, vain and do violence to others. We boast and brag of our great powers. In the end man feels that he has missed the meaning of life and life hangs dead on his hands. The crisis we are passing through today is unlike that of the past. In the past people experienced anguish, because they did not have material needs. The present crisis is no-wise like the collapse of imperial Rome or Greece. They experienced a crisis because of lack of adequate resources

to meet their needs. There was no better use for the atom bomb except to try it on the innocent men in Hiroshima and Nagasaki. **The threatened values are Truth and the conception of social justice.** Denial of moral Values has resulted in a society, where men live only for the hour and know of no other value except the pleasure of the passing hour and the excitement of the senses. Modern secular psychology has made men extremely sensitive and interested in sex. Sex, sports and drugs are the pastimes of the modern men. A verse in the Viṣṇupurāṇa describes our society— "It is a society in which property alone confers rank. Wealth becomes the only basis of virtue. falsehood the source of success in life, sex the sole means of enjoyment and the outer trappings and symbols are mistaken for the inner spirit "

Values are what makes life worth living for. Faith in values helps us to realize that there is more in life than the mere satisfaction and pleasures of the moment like hunger and creature comforts. Science enables us to study facts. Facts are to be contrasted with values. Value is a judgement about a thing that is desirable. There are many values that men desire. Four of them are singled out in the Hindu thought. Artha and kāma are instrumental values. They are not ends in themselves, but are means values. Hindu ethics envisages a scheme of life, which does not discard or despise the legitimate acquisition of wealth and the wholesome indulgence in desires. The third important value is Dharma.

Dharma is a golden word within whose confines the entire wisdom of the ancient race, contemplative saints and classical poets is present. It is this value that controls human existence. It is the most suppressed value. Men are out to extinguish it in order to build a 'Permissive Society' to live as they like. Dharma regulates our

acquisition of wealth and indulgence in pleasures Adhe ence to this value ensures human well-being and social amity. The root meaning of the word is 'that which sustains upholds and nourishes society.'

'Dhāraṇād dharma iytyāhuḥ '

The transgression of this value is responsible for moral anarchy and the decay of society. It is the absence of this value i e. moral sense that is responsible for our loss of deep love and loyalty to values. Our great shame to-day is that we have no faith in anything that transcends sense—horizon and temporal process. Expediency and self-interest govern our activities. We have banished God and morality from our life. We have no devotion to great causes nor passion for noble objectives. We are cold and dull to all else, except the titillation of our senses and the exciting game of politics and economics. We are purse-proud and power-mad.

We just drift and have lost the meaning of life. When we loose the moral sense, life has no meaning to us. Schopenhauer, the philosopher and apostle of pessimism, sat slumped on a park bench, late at night, deep in thought. The police man of the park, mistaking him for a tramp asked him, "**Who are you? And what are you here for?** The philosopher hesitantly. and instructively replied, " **I wish I knew**", We are all in a similar position. We have lost the key to unlook the meaning of life. When value go out of our life, goals disappear and life turns dead on our hands.

What we need today is restoration of the concept of Dharma in the transactions of men, in the administration of governments and in the relations of nations. "No amount of legislation or declaration of emergencies will bring in

harmony in the behaviour of men. It is the presence of the moral-sense that is responsible for the affluent nature of a nation. It is not because of the constitution or coercion or a law giver, but it is because men are guided by Dharma that they help each other and live in co-operation."

"Naiva rājyam na rājā' sīt
Na daṇḍo na ca dāṇḍikaḥ
Dharmeṇaiva prajāḥ sarvā
rakṣanti sma parasparam"

Plato in his Republic asks a similar question and affirms the need for the concept of social justice- "Do you imagine that political constitutions spring from a rock or a tree, and not from the disposition of citizens which turn the scale and draw all else in their direction ?..... Constitutions are as men are and grow out of their character."

The author of the Mahābhārata concludes the grand epic with a lament about the disregard of Dharma, which ruins men. He assures that adherence to Dharma will give them affluence, and welfare.

"Ūrdhvabāhur viraumyeṣa na ca kaścit śṛṇoti me
Dharmādarthaśca kāmaśca sa kimartham na sevyate"

The concept of Dharma is central to human life and it is increasingly being threatened today. We have to restore it in the sheer interest of the survival of human civilization. Manu said, "He who destroys Dharma will experience destruction at the hands of Dharma. He who upholds Dharma and lives by it attains individual welfare and national well-being ॥". Hence the necessity to restore this prime value.

Dharma eva hato hanti, dharmo rakṣati rakṣitaḥ
tasmād dharmo na hantavyo mā no dharmo hato vadhīt.

The value Dharma harmonizes the conflicting impulses in man and the competing desires by integrating them and bringing them all under the sway of a master–sentiment. Dharma regulates the sway and the cupidity of man to make wealth in objectionable ways and forbids the enjoyment of pleasures that are anti-social and anti-ethical. Dharma does not repress or suppress the natural impulses in man, thereby rendering human life anemic and sapless. It wants us to train our impulses and harness them to the noble purposes It never asks us to suppress our desires, nor does it seek to dry the wells of our tears and the springs of our laughter. It wants us to sublimate them and co-ordinate them It seeks to socialize and transform our animal epistence in to human excellence. It is the alchemic touch of Dharma that makes us men, and the lack of it makes us sink hell-deep into beastiality.

Dharma is a "stern daughter and voice of God" in the words of tha poet Wordsworth. It is wrong to conceive that it will make life irksome and a bore. Freedom from Dharma will make us seek wealth in objectionable ways and indulge in pleasures forbidden by scriptures and make us profligates Freedom from Dharma means slavery to impulses and passions If we allow impulses, instincts and drives to go their way without regulating them, they would make us physical wrecks, neurotics and economic bankrupts. The concept of Dharma implies self-control and building from inside. which alone can withstand the lures of the senses. We should not maim our senses nor thwart them, but train them and harness them. Constant vigilance is the price of healthy life. Dharma is the beacon light It keeps our physical appetites, biological drives, social vanities, individual ambitions in check. A well regulated desire is the basis and the motive power for a grand life. Śrī Rāmacandra in the great epic is described as "one who lived by keeping His five senses in concert-pitch, securing contentment for Him. fulfiling the boons granted by

His father, living an unaffected life with a natural spontaneous behaviour, sorting out the do's and dont's of life with perfect faith in Dharma."

A proper conception of the different values of life, as regulated by Dharma, makes progress of civilization possible. Indian physical thought did not underscore the values of wealth and the indulgence in pleasures, but wanted them to be regulated by Dharma. Indian philosophy never makes poverty a glorious thing, but one should not erect possessions or passions as end-values. Sex is the strongest attraction for human ego, and it is most generally misheld and misused by those who do not adhere to Dharma. Few escape entirely the distorting influence stamped on it by its long seizure. It is common knowledge that power corrupts and absolute power corrupts absolutely. The great auther of **Kadambari** writes that political power knows no canons of morality.

Rājyalakṣhmīrunmādakāriṇī

"One who is the heir to unlimited wealth, one who enjoys refreshing adolescence, and is peerlessly handsome and who wields super-human power, each of the aforesaid qualities is the source and propellor of indiscipline setting at nought the principles of good behaviour.

garbheśvaratvam, abhinava yauvanatvam, apratima-rūpatvam amānuṣa-śaktitvam ca ekaikamapi sarva-avinayānām āyatanam Kimuta samavāyaḥ ?

Learning, wealth and noble pedigree are sources of concit to those who lack self-control. To the disciplined Dharmik mind the aforesaid things inspire the exercise of self-control. This is the verdict of Vidura.

Vidyāmado dhana·mado ābhijātya-madastathā
madā ime avaliptānām ta eva mahatām damaḥ
Viduranīti V-45

The religious values like faith in God and holy scriptures is under severe threat of extinction. Today, the term religion is heavy with the dust of misunderstanding and polemics concerning its imperative need and brash denial. Oscar Wilde exclaimed on reading the Bible, "When I think of all the harm that book has done, I despair ever of writing anything equal to it". The difficulty with religion is that on occasions men represent it as giving them salvation, by-passing morality and the sense of social justice by the all-redeeming grace of God. It is such a religion minus morality that is the cause of hypocrisy, corruption and host of evils. The ritual part of religion is symbolic. It must be backed up in practice by the faith it stands for. Prof. H. J. Paton, the great Kantian scholar writes instructively on the issue, "A religion which does not flower into moral goodness is a form of emotional indulgence. A man may assent to all the articles of a creed, he may enjoy the most edifying of emotions, he may be absolutely scrupulous in the performance of ritual actions; but if he is deliberately cruel, consistently treacherous, completely selfish and entirely unrepentant, his religion is sham." The Viṣṇupurāṇa states "Those who give up their duties and simply proclaim the name of the Lord Kṛṣṇa Kṛṣṇa are the enemies of the Lord and are sinners, because the purpose of Lord's avatāra is to protect and make men do their duties."

"Svadharmakarmavimukhāh kṛṣṇa Kṛṣṇeti vādinaḥ
te harer dvesino mūdhāh dharmārthām janma yaddhareh"

Christ declared not every one that calls "Christ" Lord but he that does the will of the Father, shall enter into the Kingdom of heaven." It is non–adherence to the principle of Dharma that accounts for failure of religion. When Dharma is absent, our learning eggs us on to arrogant disputation and our wealth to pride. "When these are tempered by Dharma, our learning leads to wisdom, our wealth to give in charity to the poor and our strength to protect the weak and meek."

It is the concept of Dharma that enables us to build our-selves into strong men Plotinus expresses that each of us must slog our minds and swelter to build our personality as a sculptor. He writes in his Enneads "Withdraw into yourself and look, and if you do not find yourself beautiful, yet act as a creator of a statue, that is to be made beautiful. He cuts away here, he smooths there he makes this line lighter, this other pure, until a lovely face has grown upon his work. So do you also; cut away all that is excessive, straighten all that is crooked, bring light to all that is overcast, labour to make all one glow of beauty, never cease chiselling your statue, until there shine out on you from it the God-like splendour of virtue until you shall see the perfect goodness surely established in the shrine" (V-23). The way to restore our threatened values is to develop sense-control and self-control. These two along with the fair knowledge of our abilities will lead us to glory. Restore Dharma to its place. "Fly its flag, sound its conch, pound aloud the drum of Dharma, keep to Dharma." If we do this, the new social order we usher in will be in the image of charity and justice. We will have a world which is aesthetically beautiful, socially just. Creation of such a world is not impossible, but it is difficult. It implies the regulation of acts by Dharma. It is in us to rise heaven high or sink hell-deep. Let us restore Dharma to its place to make our sick society sane and healthy.

Supreme Glory ef a Saint

God, indeed, cannot be shown by a lamp, nor can He be found out by means of light. For God's vision there is no sollyrium that can be applied to the eye to make Him visible. Nor can God be revealed in the searchlight of the sun or in the pleasing light of the moon.... ... Such a God can yet be shown by the Saint to the seeker. The Saints, indeod, teach us the way to God, who is beyond the region of illusion..... They are the abode of bliss. They are the source of rest. They are the end of devotion..... They are the home of ecstasy. The Saints, indeed are truly rich; for they possessed in their hands the keys of the spiritual treasure. The spiritually poor have been made by them Kings of men.... .. Emperors and Kings have lived erewhile but none of them has been able to make a grant of God. The Saints confer a boon which nobody else can confer. There is no limit to the greatness of Saints, for it is on account of them that God reveals Himself.

—Sri Gurudeo Ranade

PSYCHOLOGY RELIGION AND LOGIC

—Dr. (Miss) Filita Bharucha

Abstract

A logical investigation between Psychology and religion has been attempted, with a view to summarise the history of the Psychology of religion.

Introduction

The logical value of studies in the Psychology of religion has been investigated in the view of the increased contributions from other fields like archaelogy, anthropology, ethnology and sociology. This creates difficulties in defining the exact boundaries of psychology also, because the nature of religion eludes exhaustive definitions.

Recent studies in contemporary religion show that all religions despite considerable diversities of belief and practice exhibit similarities which need to be explained by something more than the process of assimilation, conventionalization, and cultural diffusion though each of these factors plays an important part. These similarities spring from such facts and the universality of human needs, spiritual no less than physical, from the impulse towards unity and completeness and from the same awareness of powers that appear to operate within the world and yet are external to it. Man is a religious animal by birth, culture and inheritance and as such his religious life can be examined without any verdict being passed on the validity of his beliefs and their individual and corporate expression. The validity of spiritual truth is a matter upon which no Psychologist can pronounce an opinion.

Many Psychologists have considered religion as a difficult and refractory subject of study. **It is not easy to dissect with the cold knife of logic,** what can be accepted is a complete surrender of heart. It seems impossible to comprehend with reason that which encompasses mankind with love and supreme wisdom. Nevertheless the fact that religion is an active element in human life at all levels makes it imperative to comprehend with reason its nature and activities in terms of contemporary psychology.

We know that psychology shows that man does not always live on the same level of consciousness. There is the level of every day experience but the awareness is continuously subject to fluctuation of attention, to such common experiences of forgetfulness day-dreaming fatique and unexpected intrusion of memories and their emotional associations.

On the other hand we know that religion includes not only the beliefs, customs, traditions and rites which belong to particular social groupings, it also involves individual experience. Any definition of religion, which stresses the communal aspects to the exclusion of the individual's psychic life, is defective since it is the individual's apprehension of some Supreme Object, Power or Principle that constitutes one of the most important features of religion.

It is not surprising that Prof C. C. J. Webb in his work the " Group Theories of Religion " mentioned "I do not believe that Religion can be defined". Thouless in his work 'An Introduction to the Psychology of Religion" after having considered various definitions of religion from other writers, states that any definition of religion is inadequate unless it includes at least the following three factors.

1. A mode of behaviour
2. A system of intellectual
3. A system or feelings

He further differentiates between 'religious experience' and 'religious consciousness'. The religiousness is that part of the religion which is present to the mind and is open to examination by introspection. It is the mental side of religious activity. Religious experience is a vaguer term used to describe the feeling element in the religious consciousness. The feelings which lead to religious belief are the effects of religious behaviour."

Leuba on the other hand divided his rich collection of dsfinitions into three groups :—

1. Religion as the recognition of a mystery pressing for interpretation.
2. Religion is a feeling of absolute dependence upon God.
3. Religion is a propitiation or conciliation of powers which are believed to direct and control the course of nature and human life.

However in conclusion we must note that though logically relevent, all these definitions by the above mentioned psychologists and several others are not entirely representative of all the definitions that have been made in the course of years.

It seems clear therefore that no one particular attitude to religion will suffice. **Logical intellect, behaviour involving the operetion of both will and feeling, as well as other factors are all involved.** But what is still not clear is the way in which these various factors are related and what is their specific importance in religion.

The way towards God

It lies in the destruction of the three moral vices, Kāma, Krodha and Lobha (passion, anger and covetuousness), which are compared to the high-way robbers on the way towards God Where these three gather together, know that evil is destined to prosper. They are an assembly of sins which lead one to the sufference of hell .. So long as these keep awake in the mind of man, he shall never come to good; never shall one even be able to hear of good. He, who wants to do good to himself, and fears self-destruction, should not go by the way of these vices. Has one been able to cross the see by binding a huge stone on his back ? Has one been able to live by feeding on the deadliest poison?..... It is only when these three leave the mind of man, that he is able to secure the company of the good, and to walk on the path of liberation. Then by the power of the company of the good, and of the knowledge of the sacred books, he is able to cross the woods of life and death, and reach the home of the grace of the Guru which is always full of joy of the Self. There he meets the Ātman, who is the greatest among all the objects of love, and forthwith ceases all this bustle of worldly existence.

—Sri Gurudeo Ranade

BOOK REWIEW

'JALALUDDIN RUBI AND HIS TASAWWUF"

Price : 180/— Vol. I, (1985) By : **Harendrachandra Paul**
Page : 455 M.A., D. Lit.

—Prof. T. F. Bidari

The book is presented to Pranab (Pranava) and Bani (Vani) representing Aum or Perso Arabic Tanvin and its joyous expression Vāgdevi (the Goddess, Saraswati) or Rabbul-Alam (Lord of the world) as the sounding self.

The presentation is to his loving daughter and son–in–law, bearing the holy name of Vidyadevi and Pranava— Bani and Pranaba respectively. In this way the author in the opening pages shows in a masterly style the nexus between his worldly love for his daughter and sun-in–law and spiri–tual awareness of their holy names. In a short preface there is a mention of personal experiences and bitterness of going to the house door of publishers, and of the proper reward of knowing the nature of Self, Truth, or the Haq.

The book is divided into three parts. The first part which contains 5 chapters deals with the life of Jalaluddin Rumi: and second part elaborately discusses the nature, origin and history of Sufism, also termed 'Tasawwuf'. In part third. which is divided into 2 sections, containing 8 chapters, there is elaborate discussion of Rumi's philo–sophy and mystic practices, (The first two parts run up to 200 pages and, the important section of philosophy and narrations abaut 200 pages).

Even before we enter the precincts of temple of Divine music of 'Mathnavi', and of the mysticism of Jalaluddin

Rumi, and even before we crossed the great arch of the temple of Divine wisdom, presided over by Vani, Aum, and Pranava at the doorstep we read in the book a touching preface by Dr. H. C. Paul, as he shows his literary touch and scolarship in Persian literature, by his style and skill of narration and also the sentimental condition for its dedication to his daughter and son in-law. What follows thereafter in the main text of his book is the fact of stories, miracles and mystical experiences of Sufi saint, Jalaluddin Rumi. who is the master of mastars and is also master of Divine knowledge.

If one wants to know the meaning of 'peak experience' of mysticism and humanist psychology, or if one wants to know the exalted feelings of empathy, sentiments of love and if one wants to know the power and penetration of musical poetry of Divine message, one must read anon the creative works of Jalaluddin Rumi of Sufism and Sri Aurobindo of integral yoga.

Jalaluddin Mohmmed Balki commonly known as Maulana Rumi, in Persia more famous as Maulvi, is a mystic poet, famous all over the world. He is founder of the 'Meulevi' or Maulavi order of Darvishes, who move about in simple Indian dress singing Gazal. They are 'Whirling' group. Maulana Rumi is famous under sobriquet of Rumi, as he comes from Rum in western Turkland, Asia Minor. The title Maulana which was given to him by his followers of tha Maulavi Order, means our Lord 'the great Lord or Master of his followers." His father an extremely learned personality was a distinguished personage amongst the Sufis .....The details of early education, family history and influence of prophet Muhammed are mentioned in the opening chapter of the book.

The term Tasawwuf which is used as a title of the book means Sufism in general sense..... After explanation of

connotation of terms, the author distinguishes between religion and philosophy (or between mysticism and philosophy), shows the nature of fabrication of thought, multiplicity of phenomena, and cobweb of theories of metaphysics which never appeal to heart, as the phenomena of untruth and unscientific body of knowledge. Maulana Rumi is brought up in a religious family background; and he had experienced series of miracles and Divine play before being inducted in the high order of Maulavi and world famous truth seer. The holy Quran has so much influence on and offers spiritual guidence to the young child that his intellect being enlightened by intuition, could reconcile any view, seemingly contrary to the holy scripture, with the traditionally accepted view.

The author in his simple and narrative style introduces the poet Rumi , to his work mentioning the history, lineage and origin of Sufi movement which runs pewerfully down the ages. There is mention of many mystic saints of Islam who have added a special dimension and content to the movement. In its historical perspective the movement is powerful as there are challenging utterances and miraculous life style of God-man, of whom a mention of some names can be made as follows: The first Sufi who influenced the poet is Abu Hashim; and in 777 AD Ibrahim bin Adham, who has narrated interesting stories, has given wide meaning of truth; and in 801 AD there was Rubia who is comparable to the challenging Vīrashaiva or Lingāyat saint- Akkamahādevi of Karnataka. Rumi has mentioned the awe-inspiring stories about the majesty and intuitive experiences of Bayzed. Then follows a long list with historical precison of Godmen of Islamic path. A special mention of the central figure of the Sufi movement must be made- he is Hasyn bin Mansur al-Hallaj, 151 AD. He declared in most couragious way- "I am God 'ﻨ'A-na'- Haq', showing ultimate identity of human soul with the Divine spirit. (In the sequel it is shown how our poet Rumi explains this utterance in the light of scripture and tradition; and also pays him rich

tribute). The other mystic saints are as follows : Abu—Surraj 988 AD is a perfect Sufi; and Kharuqumi is a saint who tamed the lion; Hafiz and Al Khusru (1325) removed the ways of formality and sectarianim; al Niffari had great revealations of beauty and in him tradition glows brightly with defiance of pain and suffering.....

"Religion shows the path of truth, although it is a path of mysticism and is seemingly opposed to science and philosophy." In the book author mentions enlightening views of philosophy, and also of philosophy of religion, to show the oneness of science and philosophy, and the commonness of intuition and experience, vis–a-vis' intellect. "Religion is an art of winning the favour of Gods" says William James. It is not merely a subjective feeling of the worshipper; but there is objective and scientific truth of God's favour and meaning of higher mind 'qua' spirit. It is a feeling of joy and delight which brings unity and mystical experience to different men of religion. Humanity with awareness of exalted spirit and experience of union with the Divine, can be one family of loving members. "Religion is a feeling based on objective truth." (vide Dr. J. Caird and J. H Leuba). Man of religion is a true scientist for he is not deceived by brute facts of nature; and is always venturing to know the higher order manifest in world and is showing relation from heart to heart and from soul to soul.

Sufism as a path of wisdom and enlightenment gained a distinctive place in the heart of people. Sufi saints got a respectable place in society, as the common people and the laity also enjoyed the subtle meaning of Gazals sung in ecstatic mood by the wandering saints. The literary genius and spiritual insight of Jalaluddin Rumi have an appeal to the educated people and orthodox people. Poetry without spiritual inspiration is not the treasury of knowledge according to our mystic poet. In the Sequel there is reference

to the holy work of Rumi— ' Mathnavi ' which is ingenious creation of oceanic vastness and spiritual depth.

Dr. Nicholson in his book 'Tales of Mystic Meaning' says in appreciation of the poetic genius of Rumi, as follows: "His odes reach the utmost heights of which a poetry inspired by vision and rapture is capable, and those alone would have made him the unchallenged laureate of mysticism. But they move in a world remote from ordinary experience open to none but the 'unveiled', where-as the 'Mathnavi', is chiefly concerned with problems and speculations beating on the conduct, use, and meaning of life While the odes depict Reality as reflected in the clairvoyant consciousness of the saint, the 'Mathnavi' represents the saint not only as a mirror of Reality, but also a personage invested with Divine authority and power, an indispensable Guide on the way to God, a physicion who can diagnose and cure diseases of the soul, a preacher of the truth and a teacher of the law— the law of reverent obedience, through which 'Heaven was filled with light and the angels became pure and holy."

The main teachings of Jalaluddin Rumi, are comparable to the Upanishadic teachings of Jñani "par excellence"— Sri Ramana Maharshi. The details of his philosophy will be mentioned in the concluding section. For comparison we can refer to the concept of heart and light of heart, and also to the thoughtless and egoless state ef supreme joy- a real experience of the oriental love. Quite aptly, the author refers 'et passim' Upanishads, Gita, Goutam Buddha, Rg-veda and to the prophet Muhammed ('Fihi Ma Fihi' is the heart; 'Iska' is universal love and 'Noori Dil' means light of the heart). Masters of the world religions, more so the adepts in Jñāna and wisdom, have spoken only one language of God- the universal love and awareness in heart lotus. There are scholars galore and, history is replete with saints and sages. But the Sufis and Jñāna of Sri Raman Maharshi

have a special message as they voice the message of heart which is untouched and undaunted by mind, intellect or thought. The readers of this book will no doubt be amazed and also exalted spiritually to note the wisdom of the glorious Sufi saint Rumiwho has adored the beauty of truth with his aesthetic expression in Divine poetry. In this respect of " overhead poetry' or "Intuitive poetry", we can compare 'Mathnavi' with 'Savitri' of Sri Aurobindo. The following statement of Rumi shows path to enlightenment— " Indeed the Heart is He". Sri Aurobindo mentions about the spiritual development and exalted state of mystical personality. Without any refere.nce to stages of exaltation-Rumi also speaks of experience and truth in a style which only Overhead poetry or "Intui tive poetry" can follow. There are some passages of'Mathnavi' which are transliterated in the book and also are accurately translated by the author.

"What dost thou know what great King as my Associate
I do possess in my heart; thou dost not look at my
Golden coloured face, for I possess also the iron made
leg with me.
I turn my face towards that King who brought me here;
And I utter thousands of praises to Him who created
me.... ....
In the wine vessel of this world I roam about like a bee.
Do not look to my weepings only, for I possess
also the beehive.

....
Every particle of the sun that you see in contradiction
To each other, is floating in the surface of
The earth; some time every particle also says.
' I am hidden in the heart '
Every pearl says to you, 'Do not be content at
The beauty of mine. This is only particle of light
That is seen in the forehead and the heart is

Full of that light. I remain silent, for with your
Knowledge you will not be able to know that one;
Dont be unmindful and thus be deceived, for
I possess knowledge having clear insight.
(I am silent- 'Khumush') it is the importanr term used in the poem)

('Ruh bā Ilma Asta Ruh ba Akla, Asta', which means that the soul is not known by study or intellect).

....

....

....

The salient features of Sufistic philosophy (Or rather Sufistic theosophy) as mentioned in the third part of the book are as follows: The concepts of God, Godman, creation, Descent of Universal soul, etc, are to be carefully pondered over by the reader for they are the Divine words of intuition and afflatus; and the reader must realize for himself in quiescence of mind, the beauty, wisdom and cosmic nature of Rumi's Tasawwuf. In this section a broad out-line of approach to God is mentioned because the aesthetic description of subtle poesy of Rumi cannot be known in the prosaic brevity of expression, Here is a dictum of truth and saga of the Divine drama of Godman–the absolute in human form Here is the supreme story of love and the painted picture of Divine artist. We may ever say that here is divine music of heavenly instrument playing the song of immortal message. It is not a mere theosophy or theology; but it is an ocean of truth which combines all disciplines such as philosophy, religion, ethics, art and aesthetics into one vastness of cosmic vision of truth, beauty and love. So, words fail to express the nature of truth-vision much like the state of yogic experience of 'Turiya' state or like the silence of 'Dakshina Murthy'. In such a mood the

saint advises us to pass beyond Time and Space, to the highest hypostasis the one — the absolute, perfect and infinite existence of God.

Sufism is Pantheistic system showing the universal nature of God's existence beyond Time and Space. He is both immanent and transcendent reality, known only to the language of love and to the enlightened Godman— who can comprehend the truth— the 'Haqikat' (which is the fourth stage of life)..... Can the finite man understand the nature of the infinite ? How can intellect grasp the nature of God's love and mercy ? Can man understand with his ego the distinction between phenomena which are cognisable and the naumena, which are beyond the reach of intellect or 'Aqla' ? The answer to these questions is in the negative. In this way the philosophy of absolution and Pantheism gradually turns to mystic intuition and experience of love as oneness of feeling— 'Isqa'. So metaphysics or ontology is overshadowed by mystic experiences of the saint who rejoices with the unity of humanity bound by the Divine Love, compassion, mercy and joy.

God is absolute, perfect, eternal, and infinite. Hence there is no individual egoistic existence for me, independent of the absolute. (Ego and spatial limitations are real in the absence of pure knowledge of God.) God is Known by the perfect Godman, who is filled with complete love and grace .... God has created the common man to know His love which is the essence of God. "Know that everything in the universe is a jug which is filled to the brim with divine wisdom and beauty, love and mercy." .....He is an essence of existence beyond mental conception....Muhammed is pure soul and a perfect man to teach us about 'Dhikr'– the best 'Dhikr' which is done with the heart..... God being pure existence does not reveal Himself as the "dice player."

The finite beings do not realise God, unless a fervent desire is aroused in heart to unite with universal soul..... All that takes place in the world is at His command ..... Life is harmony of contraries as joy and sorrow, which also depend on Him. God is the author of the universe which by His command obeys the Law ..... Divine power can break the Law without any apparent cause— 'Sabab'. The most important thing for man is to realise, much in consonance with Ātmajñāna or Jñānayoga, the unity of existence beween himself and God— "We are the same as He." This is realised by knowing the harmony of life and our yearning to return to Him. "Life is harmony and conflict is death." Spirit goes to the spiritual world, and is united with universal soul. Hence like all masters, Rumi says that we need not fear death if we are not to cherish desires under the influence of Satan. In fact the essence of man is not body....nor the passions. We are beyond the state of joy and evil when we reach the spiritual world— the permanent abode which is full of elixir..... Prophet lives in such a world as the sun of mystery. In many respects of his philosophical teachings Rumi is comparable to world famous seers who have transcended the realm of Time and Science, and who are released from the bonds of ego and body, being stationed in the knowledge of God in Heart !

In the concluding chapter there is a discussion of Concept of Satan (who is Śaitān); and also of concept of good and evil; and finally there is section on Rumi's religion of love. The concept of 'Life immortal' which is analogous to 'Life Divine' of Sri Aurobindo, is description of love which becomes eternal expression of infinite beauty. In 'Sāvitri' also we find similar reference to universal love in the last concluding lines. Quite appropriately the author quotes in the concluding section the poetic lines of William Blake :

To see a world in a grain of sand
And heaven in a wild flower
Hold infinity in the palm of your hand
And eternity in an hour.

Thus runs the d ama of love scene in this world where the enlightened heart– 'Nurijan', in con pany of his secret beloved, lives with universal love towards all creatures.

"Thus Love and Lover endure till eternity;"
"Iska AstaUĀshik Asta Baki-sta Tā Abad,"

The eternal religion of love and joy is appealing to all men of Divine religion because the inner. joy and enlightedment although called by different names, form the meaning of true realisation described by sages all over the world. Salutations to the light of light and to Heart Supreme, for we know by its Guidance that we are in the centre of pure awareness, which is described in Upanishadic literature, and is, clearly shown by our poet-saint Jalaluddin Rumi

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B E L G A U M

QUARTERLY REPORT

The Punya-tithi Namasaptah was held as usual for 5 days from 2—6—1989 in Gurudeo Mandir. ft is gratifying to note that the number of Sadhakas participating in the Nama-saptah is on the increase.

Shri Ram V. Sutar, famous sculptor of New-Delhi has kindly presented to us a beautiful bust of Shri Gurudeo. This bust will be installed soon in Gurudeo Mandir at the hand of a V. I, P.

The Belgaum branch of the Nama Sampradaya Mandal, Bombay is arranging spiritual talks of Sadguru Sri Vamanrao Pai for the last 2 years. This year also, the talks were arranged for 7 days from 24-4—1989 and were attended by a big audience, as usual.

Local devotees of Radha Swami Satsanga Mandal, Kangeri (Bangalore) arranged Pravachans of Poojya Sadguru Premanathaji for 6 days in Gurudeo Mandir from 30-3-1989. The Pravachans were attended by large number of his disciples.

Poojya Swami Satwicharanandji, Bengalore gave talks for 2 days in May 1989.

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We are grateful to these persons for their help to this Public Trust.

Dr. B. K. Sathe, Sadashiv Peth, Pune, paid Rs. 125/- and became life-subscriber of Pathway to God.

Shri S. M. Kulkarni, Advocate, Belgaum, has been co-opted as an additional trustee.

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